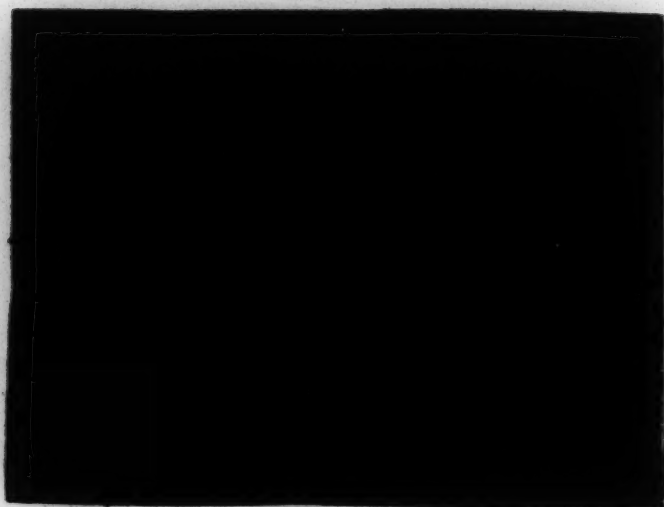


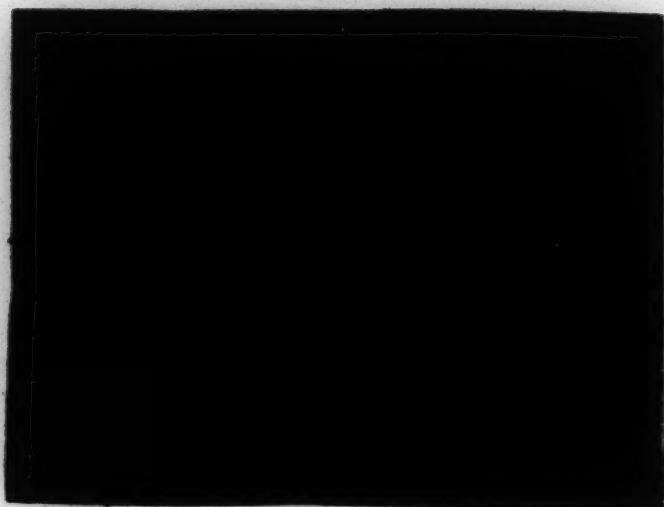
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No. about 220 (1533)



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Almost certainly unique.

ARTICLES DEVI- SID

by the holle consent of the kynges
moste honourable counsaile,
his gravis licence optei-
ned therto, not on-
ly to exhorte,
but also
to
enfourme his louynge
subiectis of the
trouthe.



Am. Dyson

The kynges moste honourable
counseyle to the residue of
his lounge subiectes.



In it is the parte of all
honourable and elect per
sons chosen by the pꝛince,
when they do declare and
utter matters of weichte, to obserue
an equitie and tꝛouth in utteryng of
them, and to shew beneuolence to the
people, whiche be vnder their pꝛince,
in adimonyshynge them of thynges,
whiche are necessary foꝛ the to know:
We therfoꝛe the king our souerayns
most faithful counsaylours and sub-
iectes, with hole assent and by his li-
cense haue thought most conuenient
and necessarie, to intimate vnto you
(the reste of his subiectes) these ar-
ticles folowynge, foꝛ your better eru-
dition and knowledge, and to open
vnto you truly the manifold iniuries
done vnto our kyng and souerayne,
whi-

Articles.

whiche (we beinge his true and feith-
ful subiectes) may in no wyse susteine
or suffre: But study and endeuoir our
selves by all wayes to vs possible, to
redoube and requite the same, and to
take the iniuries and wronges done
to his persone (in whome is all our
wealthe and ioye) moze earnestly, then
if it were done to vs alone. And so
shall we do accoꝝdyng to our duties,
and therby deserue merite of god, to
whom mozte humbly we praye, that
he wyll vouchesafe to haue, support,
defende and kepe vnder his wyng
and tuicyon our mozte noble prince,
the quene, now beinge his wyfe,
with theyꝝ issue, and all vs
his true and louynge
subiectes.

Quia in te domine speramus.



Firſte the mere truthe is,
that no lyeinge creature,
of what aſtate, degree, or
dignytie ſoo euer he be,
hathe power gyuen hym
by god, to diſpenſe with goddes la-
wes, or lawe of nature. Which thing
is confirmed and determyned in our
pꝛincis caſe, by an infinite nombꝛe of
well lerned men ſtraungiers, by the
moſt part alſo of all the moſt famous
vniuerſities of Chꝛiſtendome: And
ſpeciallye, and aboue all (to our eſti-
mations) the holle clergie of this re-
alme. Wherbypon and in diſcharge
alſo of his conſcience, beinge aucto-
ryſed by acte of parlyament our Me-
tropolytane Archebyſhoppe of Can-
turbury, hath adiudged the fyrſt ma-
trimonye, to be contrarye to goddis
lawes, & therby not lafull, & this pꝛe-
ſent matrimonie nowe enioyed, lau-
fulle and perſyte. Wherefoꝛe we all
(that be our pꝛincis trewe ſubiectes)
ought

Articles.

oughte in this his iuste & true matrimonie, to lyue and dye with him, and his, of this venter come, oꝛ cōnyng.

The. ij. Article.

SEcondly, the counsailes of Ryce, Meluyence, and Alphricane, with others also, haue determyned, that causes of strife oꝛ controuersie, being ons begon in any region, also there, and in the sayde region, be finally determined, and none other where, expressly denienge the courtes of beyonde the see, to oblige any manne to appere at them foꝛ diuers weightie cōsiderations in them expressed, whiche not withstandinge the byshop of Rome by some men called Pope, the vsurper of goddis lawe, and infringer of general counsels, hath hitherto wrongfully deteined at Rome, and wolde do styll, except otherwise our pꝛince and his parlyament had prouided his gret and weightie cause, contrarye to ryghte and conscience, to
the

the vtter vndoinge of this realme.
Whiche thynge the prince and his
holle parlyament considerynge, and
takynge some lyght vpon the forsaide
general counsailes, and waying also
other wyse and politike reasons, thin-
kinge verily this amongst other cō-
sideratiōs, that it were not mete that
the inheritance of this realme shulde
depende vppon the byshop of Rome,
or any other straungiers wyll & ple-
sure, whiche other by affection, mede
or feare, might and wold ordre it af-
ter his worldly affections and appe-
tites, as it wel appereth this holy by-
shoppe of Rome wolde: haue made a
comunodious and welthy law lately,
both for vs & him, By which, good pe-
ple (liuing within the limites of true
matrimonie within this realme) shal
not by malice, or euil wyl be so longe
deteyned and interrupted from their
righte, as in tymes passed they haue
bene, Nor iniuste matrimonie shall
haue

haue his vnlaful and incestuous demoure, as by delays to Rome, it was wont to haue, whiche may euidently appere now, by that, that our princis weightie and longe protracted cause of Matrimonie, hath nowe here his final and prosperous ende, with brefe successe of issue all redy hadde, and other lyke to folowe, laudes be vnto god, thonly werker of the same: with whiche issue bothe you and we, muste bothe lyue and dye, accoꝝdyng to our allegiance.

The. iij. Article.

Thirdly it is to be takē foꝝ a truth & equitie agreing with lernyng, that an excusatour in any byshoppes court of the worlde, the partie eyther not beinge bounde personally to appere there (as bi al lerning our prince is not at Rome) oꝝ being impedit by any other laful causes, whiche they by theyꝝ own law haue limited, shuld be admitted to answere foꝝ the parte,
ageinst

ageinste whiche equitie the byshop of Rome hath also reiected our princis excusatour, whiche iniurie although it be not yet put in execution ageinste any other persone (saupng our prince and kyng) yet that example shall remayne for a president, in preiudice of al princis and potestates. Wherefore, we wolde aduyse them briezly to loke vpon it, and we and ye the rest of his subiectes, so to deteste this great iniurie done to our prince, and consequently to vs, that the byshoppe of Rome, and all his, shall se, that excepte it and all other iniuries done to our prince and souerayne, be shortly redoubed, we wyll reuenge it to the vttermost of our power, and in so doinge, we do but our duetie, yet surely we doubt not but it shall be very acceptably takē bi our prince and king.

The fourth Article.

Fourthely the righte belcue of all true Christien people is, that the

Articles.

general counsell (lawfully gathered) is
superiour and hath power ouer al by
shoppes and spirituelle powers, not
exceptynge the byshoppe of Rome.
In confirmation of whiche opinion
the approbate counsell of Basil seyth
these wordes: Who so euer opponeth
him self obstinatly ageinst this truth,
is to be taken by al true chriſten peo-
ple, as an heritike. Wherefore, louing
frendes, lette vs so handell our selfe
bothe in wordis & dedes, that we be
not taken for any fōde scruple in this
trap, and let not herin our eies be so
blynded, nor oure eares made so deſe
with the sayinges or preachinges of a-
ny papistes, that we rūne heedlonge
ageynste the true beleue of all ryght
Chriſten people.

The fyfte Article.

Fiftly, by the lawe of nature it is
granted and admitted for lawfull,
that a man beinge greued, vexed, or
troubled iniustely, may appele from
the

the bysshop of Rome, to the generall counsel, whiche so beinge, then speciallye suche libertie is moſte conuenient for princis, and they not to be reiected therfro, nor it is not a thyng by them to be neglected or onytted, whiche haue but two wayes principally where none other can preuaile, to attayne ryght the one ageynſte the other, that is to ſey, in cauſes concerninge the ſaule and mere ſpirituall, appellation to the general counſeyle, In temporall, the ſword only, except by meditation of frendes, the maters may be compounded, ſo that who ſo euer wolde go about to take away any of theſe naturelle defences frome them, is to be manly withſtande both by the prince and his ſubiectes. And therto, we be animate by oure ryght father whiche redeemed vs, our lord Jeſu Chriſte in that he ſayth, Obeie ye princis aboue all, and then theyr deputies, not geyuinge power to any other

Articles.

other within they^r reules and domi-
nions.

The. vi. Article.

Sirtly after y^e appellations be lau-
fully made fro^m the bishop of Rome
(whiche calleth hym selfe pope) vnto
the generall counsell, he is bounde by
the lawe neither to do, ne attempte a-
ny further proces, in preiudice of the
appellante, whiche yf he do, by the
fo^rsayde lawes, his doinges can not
preiudice the appellante, and also it
standeth voyde, The effecte of whi-
the lawe must now take his strength
in the benefite of our p^rince, except to
great iniurie be ministred vnto him.
Fo^r our p^rince and kyng, acco^rdyng
to the libertie of nature and consti-
tutions of generalle counsayles (as
afo^re) hath both p^rouoked and appe-
led to the general counsayle next en-
fuinge, rightfully congregate, from
the vsurper of goddis lawes, and in-
fringer of generall counsayles, whi-
che

che calleth hym selfe Pope . In the
 whiche our princis doinges, all iuste
 and true chriſten men, I doubte not,
 wylle ſupporte and meyntheyne hym,
 whiche prouocations & appellations
 alſo ſtandynge in force, and being in-
 timate to the perſon of the ſaid vſur-
 per (as in dede they be) ſequeſtrethe
 hym rightfully from al maner of pro-
 ces belongynge oꝛ in any wiſe apper-
 teynyng to our princis facte and ma-
 ter, in any of his courtis. Other dia-
 bolike actis & ſtatutes by ſome of his
 predeceſſours made, as herafter ſhal
 appere, not withſtandynge . Where-
 fore, what cenſures, interdictiones, oꝛ
 other his curſed inuentions, what ſo
 euer they be, ought to be diſpiſed and
 mannefullye withſtande, foꝛ they be
 noughte in dede, and we (ſo doinge)
 ſhall haue foꝛ our buckeler, the latter
 & better parte of this verſe enſuinge,
 And the maligners, the foꝛe part of
 the ſame, whiche is, Quoniam qui
 mali-

malignantur exterminabuntur, susti-
nētes autē dominū, ipsi hereditabunt
terram.

The. vii. Article.

Euenthely the sentence of excom-
munication, oughte not to be exe-
cuted by anye minister of Christes
churche, agaynst any creature, except
it be for deedly syn prohibite by god-
des lawe and scripture, no: yet then,
excepte the partye stande in contu-
macye or be heddye: howe skender-
ly shuld we then esteeme his censures
and curses, which extendeth them v-
pon vs chesly, bicause we haue made
holsoome lawes, for the commoditie
and welthe of our prince and realme
secondly, bycause they do preiudicate
his wordly appetites and profyte,
Thirddly by cause our prince wyl not
(contrarie to his conscience, derected
by goddis lawe, and thoppinions of
the mooste parte of all the beste lerned
men in chřistendome, as afoze is re-
her-

herſed) lyue an inceſtuouſ lyfe & ab=
homynable : Theſe thinges be ſo con=
trarious to equitie, reſon, and iuſtice,
that by his doinges it maye appere,
what maner a man he is, accoꝝdynge
to a texte of ſcripture, whiche ſaith :
Ex operibus eorum cognoscetis eos. Wher=
foze, we al(our pꝛincis true ſubiectis)
oughte to reckon, as reaſon and ler=
nyng leadeth vs, beſides the due o=
bedience to our pꝛince, that the curſe
of hym, whiche miniſtrethe hit in=
iuſtly, as this is miniſtred, thoughe
it were within his iuriſdiction, as it
is not : ſhall redounde to hym ſelfe,
and hurte no man elles. Wherfoze in
this, lette vs al ſhewe our ſelfes lyke
true and obedient ſubiectes, not eſte=
myng oꝝ hangynge vpon any lyuing
creature, ſaue onely oure pꝛince and
king, accoꝝdying to an olde pꝛouerbe
here in Englande, of olde tyme paſt,
moche wont to be ſet by, & ofte tymes
by true men reherſed, whiche is, One
god

god and one kyng, myndyng therby,
that all other folkes doinges shulde
be despised, whiche in any poynt may
be contrary to them, in confirmation
wherof the prophete Dauid sayeth
these wordes, Inimici uero domini
mox honorificati fuerint et exaltati,
deficientes quemadmodum fumus
deficient.

The.vij. article.

Eightly, it is the office of all ma-
ner of byshoppes, and a graunte
also indifferently made to theym
all by God, that they shoulde fyrste
frendely admonyshe, and secretelye
reproue. Secondely, afore recorde
charitably to refourme (if they can)
all maner of offenders of goddis la-
wes within their dioces, not vsynge
any compulsores, except the parties
persiste obstinate and in contumacie,
whiche happenyng, then is it lafull
for them to vse censures and excom-
muni-

munications . And this manier of wayes onely, ought euery byshoppe to vse , althoughe the byshoppe of Rome, wolde them to do neuer so moche to the contrary, for they be boude more to obey god then man , whiche office and wayes, (accoꝝdyng to his duetie) our good byshoppe of Caunturbury (nowe lyuyng) hath begon to shewe and folowe. For fyrst he apperceuyng, when he came to his dignitie, that his pꝛince and souerayne lyued in vnlaufull and vnsittynge matrimonie (accoꝝdyng to his duetie) mekely dydde admonyshe hym , and therin also reproued hym, exhortynge hym to leaue it, or els he wolde do further his duetie in it, So that at the laste, accoꝝdyng to goddis lawes, he did separate his pꝛince from that vnlaufull matrimonie . In whiche doing, we thinke that euery trewe subiecte shulde moche the better esteeme hym, bycause he wold execute goddis

commaundement, and sette this realme in the waye of true heyres. And howe God herewith is pleased, we thinke it doeth euidentlye appere by many thynges. First so brefely vpon this latter and lawfull matrimonie, so soone issue hadde: Secondely, so fayre wether, with greatte plentie of corne and cattal: Thirddly peace and amitie lately sought by diuers princis and potentates, of oure Prince: Fourthely the purenes of ayre without anye pestilenciall or contagious disease, by so longe tyme during, whiche thynges we ought to thanke god for, and to take them for demonstracions that he is pleased, bothe with our prince and his doinges. Wherefore, let vs all that be his true subiectes, bothe reioyce in hit, and applye vs accordynglye to serue bothe god, hym and his in it, accordyng to our bounden dueties.

The. ix. article.

Anythly

Ninthely, that where in dede by scripture, there is none auctoritie ne iurisdiction graunted moze to the byshoppe of Roine, than to any other, *Extra prouinciam*, yet bycause that sufferance of people, and blyndenes of Pryncis, with their supportation hitherto, hath susteined the same, doinge them selves therby to greate iniurie, it is thought nowe conuenient, and moze then necessarie, to open the same to the worlde, to the intente it esteeme not, ne honour hym as a god, for feare of idolatrie, he beinge but a man, and what maner a man, a man neyther in lyfe nor lernynge, Christis discipule, a man also, though the see apostolike were of neuer so highe auctoritie, contrarious, vnlawfulle also by their owne decrees, to occupie and enioye his vsurped place. For fyrst he is bothe basse and cam to his dignitie by Simony, and now in denyng the prouocation and appele of
our

Articles.

our soueraygne lord the kynge, and
supportinge the diabolike decree of
his predecessour Pius, is determined
by a generall counsaile Vere hæreticus.
that is to say, an Herityke.

Wherefoze, all we (beinge trewe chri-
sten people, he thus contynuyng)
oughte to dispice bothe hym and his
factes, and be no lenger blinded with
hym, but gyue our selves holly to the
obseruance of Christis lawe, in whi-
che is all swetnes and truthe, adioy-
ninge with hit the lawes of this re-
alme, vtterlye relynquishyng the o-
ther, in whiche is nothinge elles, but
pompe, pride, ambition, and wayes
to make them selves ryche; whiche is
moche contrarious to his profession,
our lord amende hym, and giue vs
grace no lenger to be blynded with
hym. Amen.

Finis.

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